

# THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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[No. 102

*For the Reformer.*

DUNBARTON, N. H. April 14, 1828.

*Mr. Editor*,—If you think the following communication of Mr. Hough, Baptist missionary in India, will have any beneficial influence on your readers, you will, by inserting it in the *Reformer*, oblige  
A SUBSCRIBER.

*"To the Editor of the New Hampshire Patriot—*

*"SIR*,—In the American Baptist Magazine, published in Boston by the Board of Managers of the Baptist General Convention, No. 5, May, 1827, is printed an extract of a letter from Mrs. Judson, containing the following:—

*'RANGOON, March 13, 1826.*

*'My Dear Sisters*,—\* \* \* \* We are more firmly resolved than ever, that our future employment shall be purely missionary.

*'Mr. Judson* was strongly urged to accept the appointment of Interpreter to Government, with a salary of about \$3000 a year. But after considering the subject, I trust prayerfully, we concluded it would occupy so large a part of his missionary time as to make him almost useless to the mission; he therefore declined. The situation was then offered Mr. H. who has accepted it, and is about to accompany the new Embassy to Ava. So you see, my Sisters, if we had a wish to accumulate property, what an opportunity we have had.

*'It is true*, something might be said about saving money for the mission in this way; but there is a much greater call for entire and conclusively devoted missionaries, than for money. Our friends, we doubt not, will supply all our necessary wants, while we shall be

able to spend our strength and energies for the spiritual good of the Burmans, and avoid those temptations attached to a public situation in this world. It is our present wish to go down to Amherst in the humble character of missionaries, and know no other object but the advancement of the kingdom of Christ.

*'Pray much for us.*

*'A. H. JUDSON.'*

*"As there is in the foregoing letter an evident allusion made to me, in these words, 'The situation was then offered to Mr. H. who has accepted it,' the meaning of which, not being easily misunderstood, I feel it to be my duty to make the following remarks—*

*"Mrs. Judson's letter is dated 'Rangoon, March 13, 1826.' Mr. and Mrs. Judson did not arrive in Rangoon from Ava, the place of his confinement during the war, until March 21st.*

*"When Mr. and Mrs. Judson arrived in Rangoon, I had held the situation of 'Interpreter to Government' a full month, and had acted as such; of course I did not accept of any appointment which Mr. Judson declined. Mrs. Judson could not have been ignorant of this fact. It was not understood that Mr. Judson ever had the offer of an appointment as 'Interpreter to Government,' but to the Embassy, then about to proceed to the court of Ava. This appointment, 'after considering the subject, I trust prayerfully,' he did accept.*

*"Mr. Judson was not offered 'a salary of about \$3000 a year,' but a certain allowance per month; and no engagements were entered into with him as Interpreter to the Embassy, beyond the period of its return from Ava,*

which was expected to be not more than three months from its leaving Rangoon.

"Mrs. Judson's letter represents me as accepting the appointment which Mr. Judson declined, 'with a salary of about \$ 3000 a year.' I never had such an offer made to me: and I have strong reasons to doubt that Mr. Judson's monthly allowance would have amounted to that sum at the end of a year. I have also strong reasons for believing that the Board, when publishing Mrs. Judson's letter, possessed letters from me, to which, if reference had been made, the incorrectness of Mrs. Judson's letters, in some particulars, would have been apparent. In what light, therefore, must the readers of the Magazine consider the *Editorial 'reflections,'* appended to the publication of that letter?

"I am fully convinced that the obvious tendency of the publication of Mrs. Judson's letter is injurious to me, and perverts the views of those who read it, by the partial treatment of the subject to which it relates.

"The remoteness of my situation from America, must be my apology for not being able to notice the publication of Mrs. Judson's letter before.

G. H. HOUGH.

"CALCUTTA, (*Bengal, in India*)

Nov. 20, 1827."

[This communication of Mr. Hough was inserted in the New Hampshire Patriot of April 14, and serves to show the little integrity and christian love that exists among the missionaries themselves. It gives us no pleasure to present such statements to our readers; but they are needed to shew the true character and tendency of modern missionary undertakings, and therefore ought not to be withheld from the public.]

*For the Reformer.*

#### MODERN MISSIONS.

[Continued from page 70.]

I am not altogether ignorant of the importance of the task which lies before me; already methinks I hear the questions, Who is the individual, and

where is he to be found, that has the presumption to oppose institutions so popular, and supported by so great a tide of influence? Wealth, talents, and piety, have combined their efforts in order to render them popular, and can he for a moment hope to stem this tide? Has he learning and talents sufficient to enable him to vie with our champions? Surely not: we will spurn him into contempt, and bury him in the consciousness of his own littleness. Glory to God (to him all praise is due) there are yet to be found, here and there within the camp of spiritual Israel, some little Davids who scorn the terrific appearance of Goliath in all his armour. There is yet a clear stream in which are smooth stones—and that stream is the Word of God which abideth forever: there is yet a sling provided, and that sling is the energy of Truth; and the only favour which the writer would ask (if indeed it be a favour) is, that barriers will not be raised between the sling and the object. As he has nothing but a stone to throw against swords, spears, and brazen armour, he conceives it would be manifest injustice either to pull back his puny arm, or to obstruct the stone in its course. All that he demands is, that the space be kept clear and open between him and those who may oppose him in sentiment, and although he is nothing in himself but insignificance, yet he has faith to believe that while his eye is single, and his whole dependence is in God to give direction to the stone, that it will not fly at random.

I have stated, that when we take into consideration the great and important end proposed by missionary institutions, namely, the salvation of souls, it imperatively demands of us to examine the foundation on which they are established; and if we neglect so to do, while it is in our power to comply, we must account to God for that neglect; and let us bear in mind that condemnation proceeds from misimprovement of light.



Ideas are in themselves simple, the great difficulty is in expressing our ideas so as to be rightly understood; so simple is the idea of a foundation, that it would seem almost unnecessary to explain; suffice it for the writer to say, a foundation is the principle or thing on which any other thing depends for its existence or support. If it be denied that any principle or thing contended for be a foundation, there is no necessity whatever for quarrel or debate on the subject; we have only to remove the principle or thing in question, and see whether the subject, house, or institution will exist without it; if it will not, it is proved beyond a doubt, that was its foundation; if it will yet exist notwithstanding the removal of the principle or thing, the party contending should at once yield and confess error; for there is nothing degrading in confession when it is founded on a thorough conviction of the truth.

Now, we hesitate not to say that missionary institutions, and the going out of missionaries, are made absolutely to depend on the monies which can be collected together, and hence it will at once appear that *money* is their foundation, and human schemes are the means employed in order to establish that foundation. If this be denied, let us resort to the experiment above mentioned—remove the money, and see whether the institutions will stand, or the missionaries go. If this experiment were put into immediate operation, it would doubtless answer the same purpose in this our day, as the scourge which our Lord made use of in his day in driving from the Temple those who sold oxen, sheep, and doves, and the changers of money,—for if once the money tables were overthrown there would be found but few who would take their lives in their hands in order to be instrumental in saving the souls of poor wandering Indians. Here it is worthy of particular remark, that our blessed Lord and Saviour not only drove out of the temple the changers

of money, but he also overthrew their tables, plainly evincing that money tables have their proper province only when connected with merchandise; hence said he, “Make not my Father’s house an house of merchandise.”

If we have succeeded in convincing the reader that missionary institutions and the going out of missionaries, together with the good which they hold out to view are made absolutely to depend on money, can there be any difficulty in proving that these institutions are kept in existence by speculating on the purest feelings of the christian’s mind as well as his property? What stone has been left unturned? What scheme that human ingenuity could invent has not been resorted to in order to effect this purpose? Is there yet another scheme untried more ingenious than the rest? Time and experience alone must give the answer here. The value and importance of the immortal soul of the poor Indian has been largely expatiated on in order to induce christians to contribute of their money, and thereby uphold these institutions. The truth that God is pleased in the infinitude of his wisdom, in many instances, to employ human agency in order to accomplish his own most gracious ends, has also been made the subject for eloquence and talent, for the purpose of building up and perpetuating this foundation. The poor Indians themselves have been brought from their wigwams, and the simple, sincere, and heartfelt experience of some of them have also been pressed in to enrich this treasury, by exciting in the minds of christians feelings which are inseparable from true religion, and under the influence of which, they, from the most pure motive which can prompt the heart, aid in supporting a principle which, if known, they would abhor.

But this is not all: such has been the excitement occasioned by the appearance of those Indians in Philadelphia, that the churches were not sufficient to contain the spectators,—and

here the eagle-eyed wisdom of this world soon perceived the chance for speculation—for “the children of this world are wiser in their generation than the children of light”—and tickets of admission were advertised from Methodist pulpits in this city, and were sold by different agents at twenty-five cents each, and afterwards a collection taken up in the church—and for what purpose? To support this foundation.

While the sincerity of christians becomes a fruitful source of support to these institutions, the pride and ambition of the worldling is not permitted to lay dormant. Addresses nicely toned to suit each ear, are prepared—and from each quarter, support, more or less, proceeds. The child’s penny is also coaxed from it, and little tales and ditties suited to the simplicity of childhood, are told and published, which play upon the young and tender mind, and form inducements to draw from them their small trifles. We have also heard of “missionary sheep,” “missionary potatoe fields,” “missionary apple trees,” &c. the produce from which has been carefully preserved and thrown into the general stock—and to accomplish what object? It is to render, if possible, this foundation immoveable.

These are not exaggerated statements; they challenge the world to refute them: neither do they proceed from one who is either prejudiced in favour of his own views, or against those who may differ in sentiment from him; he wishes to distinguish between principles and men; and while he would zealously oppose evil and pernicious principles, he would at the same time cheerfully admit “that a delusion may exist, and yet the warm votary of that delusion be as sincere as the human heart can be.” While men act according to the best light they have, “angels can do no more;” but when they have reason to suspect the correctness of the principle on which they have formerly acted from the most pure motives, if they neglect

to examine into that principle, and still continue to support it, they cannot be innocent in the sight of God. They must examine into it, and if they are convinced of its correctness they are bound in duty to support it—if not, they must discard it. The object of the writer is not to palm on the reader his opinion as a standard—it is to awaken the mind of every sincere christian to inquiry on this important subject; and if after a candid and impartial examination of the foundation of missionary institutions, the reader is convinced that they are in accordance with the pure principles of the gospel of Christ, he is then bound to support them in every consistent manner in his power; if on the contrary, he is convinced (with the writer) that they are founded in the wisdom and wealth of this world, he cannot, at his peril, aid in their support. No argument, however ingenious, will answer as a palliative—“Ye cannot serve God and mammon.”

To the hypocritical or the bigotted the writer has nothing to say. Arguments with such characters, even were they as clear as a sun-beam, are only like “pearls cast before swine.”

A METHODIST.

(To be continued.)

For the Reformer.

#### *A friendly Hint to Ministers.*

MR. EDITOR—While in conversation a few days since with a female friend, in whose sincerity and piety I have confidence, my mind was peculiarly impressed with an expression which dropped from her. We were conversing on the advantages and happiness connected with experimental religion; she expressed her deep sorrow and regret that her children were unconverted; and she stated that she verily believed the cause was, that preachers so frequently visited her house. The train of reflections which occupied my mind, may easily be anticipated by the reader. I would here observe, that on the 33rd page of the



21st edition of the Methodist Discipline, in the directions given to a Preacher, I read the following: "Be serious. Let your motto be Holiness to the Lord. Avoid all lightness, jesting, and foolish talking." A METHODIST.

#### SCHEMES FOR RAISING MONEY AT THE WEST.

*Extract of a letter from a subscriber in Harrison County, Ohio.*

"We experience strange times in this part of our land. We have had a number of the self-styled, dignified, and pampered clergy, prowling over our country, from one end to the other, delivering splendid and pompous harangues in favour of Bible, missionary, and education societies, in order to draw the people into their schemes, and obtain their money. One of these sons of plunder ransacked the country over with an Indian, whom he exhibited as the first fruits of their missionary labours, frequently appealing to his auditors with reference to him, representing him as a brand plucked from the burning, as a heathen redeemed from the grossest darkness of heathenism, to become a humble and dedicated follower of Christ. Both of them were gorgeously dressed, and made quite a respectable dandy appearance, in plaid and the fopperies of the times. They also fared sumptuously every day and got \$30 a month. Priests, laity, and all, entered into their schemes—societies were formed, and collectors appointed, and instructed to call on all in their districts, but not enter into argument, but call again and again, by which means they would at last consent. Bible societies, &c. have been organized throughout our country, and all classes, professor and non-professor, have been invited from the pulpit and the press, to lend their aid by contributing, and to become members, members for life, &c. by the payment of a certain sum of money. Many who have done this, if we were to judge of their fruits, and place them in the balance with heathen, so called, would, I

apprehend, be found wanting. Nevertheless, they are very forward in denouncing their neighbours who are opposed to these fashionable and money-begging schemes, representing them as infidels, enemies to religion, and fit persons to point the finger of scorn at. But an honest and truly christian mind will much sooner bear all this than violate his conscience and dishonour the Gospel of Christ."

#### BAPTISTS AT THE NORTH.

[*From the Christian Intelligencer.*]

The "Maine Baptist Herald" appears disposed to take a stand against the popular missionary projects of the day. The Editor wishes to have the Church return to first principles—to the simplicity of the Gospel of Christ, and to have none but gospel means employed for the propagation of truth. He is opposed, decidedly and openly opposed, to the aristocratic plans which, within a few years past, have crept into the Christian Church, and threaten to overturn the "simplicity that is in Christ." With more discernment than many of his religious brethren seem to have, he has discovered the *real* objects of the thousand and one money-making societies—dignified, as many of them are, by the name of *national*—which have been got up, *professedly* for the purpose of aiding in the cause of religion; but *really* established for sectarian aggrandizement, and ultimately, for a *union* of Church and State. In his paper of week before last he has fearlessly given the *alarm*. We thank him for so doing. His Baptist brethren, we know, have generally been, and we trust they are now, *republican* in their *political principles*. They will not, with their eyes open, join the unholy amalgamation which the Presbyterians and the orthodox Congregationalists are desirous of producing.

In introducing the speech of Mr. Powel in the Senate of Pennsylvania, against the Bill to incorporate the *American Sunday School Union*, the

Editor of the Herald makes the following spirited remarks:—

### “THE ALARM.

“It will be recollected by many, (especially by those whose ire was much aroused on the occasion) that we lately expressed an opinion respecting the dangerous tendency of the present *National Sabbath School system* in this country. That a fire should thereby be kindled in the breasts of those *sectarian zealots* whose grand machine for *training up* soldiers into the kingdom of Christ, was in some measure checked in its movements, is not strange. We expected reproach, we looked for threats, and have not been disappointed. We say again, that we are strongly in favor of Sabbath schools on their original plan, which was the instruction of *poor children*, who had no other means of procuring an education. But when we see rising from this originally good institution the head of a vile *sectarian beast*, that has already made signs of putting forth his paw to grapple the reins of civil government—while we have breath, for our country’s sake,—for Jerusalem’s sake,—we will *not* hold our peace. Nor are we alone in this matter—a number of other respectable religious papers have come out boldly and with a firm tone of denunciation on this subject. Among the number we are glad to see the *Christian Advocate and Journal*, the *Methodist* paper published at New York, which circulates more than four times the number of any other religious paper in the Union.”

[From the *Evangelical Magazine*.]

It seems from an editorial article in the last Baptist Register, that some of the brethren of that denomination are unwilling to submit to the *yoke* which the “New York Baptist Convention” have it in contemplation to prepare for their necks, requiring the several churches, “according to their ability,” to “raise the funds necessary to prosecute their missionary operations.”

The Editor is not at all pleased to find this independent spirit manifested among his brethren, and labours to smooth over the “proposed plan,” and persuade the revolvers into the belief that the *yoke* is the same “which the spirit of the gospel has proposed.”

[From the *Religious Inquirer*.]

### NATIONAL SOCIETIES.

We are not alone in regarding the specious appearances of modern national societies with a jealous eye. The minor sects begin to see through the flimsy veil which “covers, not conceals” the real object of the projectors. They are no longer ready to be duped by the horrid accounts of the order which would *use* and then *abuse* them. They are not willing to be the nethimins of a crafty, ambitious, and intolerant sect, whose aim is too obvious to continue the deception any longer.—Let those who begin to see the snare, come out as boldly as the “Methodist Christian Advocate” has, and we have nothing to fear. Give but “light and light” and “all is well.”

[From the *Christian Advocate and Journal*.]

### AMERICAN SUNDAY SCHOOL UNION.

We have before expressed our views respecting *religious national institutions*. The facility with which they seem to be multiplying in our country, and the zeal with which their plans are executing, convince us more and more of the propriety, if not the indispensable duty of opposing them. They are of dangerous tendency. And whatever may be said by their advocates to relieve these *national institutions* from the suspicion of sectarian influence, they *are* *sectarian*. One denomination of christians only has a preponderating influence in their councils, and just enough from among other denominations are introduced among the dominant sects to save appearances, and to form a zest for the song of *union*, and to give a tone to the sound of *catholicism*. Already is the idea of political



power and influence associated with (what ought, of all others, to be the farthest from it) Sunday Schools.—These little ignorant, and in some sense innocent beings, are to have their breasts inspired with the ambitious expectation of becoming our *political rulers, magistrates*, and even the *chief magistrate of the nation*, especially if one of them should ever be so fortunate as to be a “sound Presbyterian.”

#### American Sunday School Union.

In compliance with the request of a number of our subscribers, we have concluded to insert in the Reformer the principal part of the debates in the Senate of this State, against the incorporation of the American Sunday School Union. These documents are worthy of preservation, for the grand crusade in favour of ecclesiastical domination in this country is not yet terminated; it has only just commenced; and greater care and vigilance than are at present exercised, will be required to prevent the ultimate overthrow of our religious rights and liberties. It will be seen by these debates, that some of our senators have fearlessly and faithfully discharged their duty. Whether in consequence of doing this they will be proscribed and made the victims of clerical vengeance, or be sustained by the voice and independence of the people, remains for future events to disclose. It is not unlikely that ere long all minor differences among the people and among our legislators, will be swallowed up in this all-important question, Whether to be under the surveillance and dictation of an imperious and self-constituted priesthood, or to judge and act for ourselves.

[From the Harrisburgh Chronicle.]

SENATE, Thursday, Feb. 7.

#### SUNDAY SCHOOL UNION.

The bill, An act to incorporate the Trustees of the American Sunday School Union, was under consideration, in committee of the whole. Mr. Herbert in the chair.

[Mr. Duncan having concluded his remarks in support of the bill]

Mr. POWEL addressed the chair.—When I accuse their *agents* of machination, I do it fearlessly—I am prepared to establish that which I utter by

their own language—by tracing a systematic effort to boldly assume the despotism of “dictators,” daringly avowing their object, exclusion from “all political power of the country,” all men whose consciences have not been warped,—whose characters have not been formed, whose devotion has not been secured by their system of education—their rites of “baptism,” &c.

We have had an elaborate and eloquent exposition of the wishes of the Sunday School Union,—an ingenious attempt, to confute by anticipation all which it is supposed the opponents of the bill can adduce in support of the grounds which they have assumed.—With great deference for the sagacity, with the utmost respect for the ability of the accomplished advocate of the Sunday School Union, I venture to assert that he will not attempt the refutation of that which I am about to offer—that which they have written—that which they have published—that which they have put upon our desks to enable us to measure the extent of their usefulness, to decide upon the tendency of their efforts, the great object of their plans. He resolutely denies that one sentence can be shown—that a single fact can be brought in support of the positions which he has assailed. [Here Mr. Powel turned towards Mr. Duncan saying] permit me sir, to ask, will you deny that this substantial octavo, entitled “the Sunday School Union Magazine” is authentic—that this collection of Sunday School documents—of Sunday School Union reports—of Sunday School precepts—of Sunday School Union political disquisitions, and plans, is sanctioned by the managers whose names are paraded at length in various parts of the work? Can my friend deny, that it is worthy of belief—that it is a compilation of such miscellaneous papers—of such pathetic addresses—and of such documents as they consider illustrative of their intentions, or conducive to their ends? I find in this work, 2nd report of the American Sunday School Uni-

on, page 93, May, 1826: "These institutions may terminate in an organized system of mutual co-operation between ministers and private christians, so that every Church shall be a disciplined army, where every one *knows* his place, and where every one has a place, and a duty, in the grand onset against sin." "In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sunday Schools." And in page 5 of the same work: "And the experience of the civilized world demonstrates that the character of the man is built upon the principles instilled into the mind of the child. Your board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools of a different description, and of rendering them so abundant as to force out of circulation, those which tend to mislead the mind. They have not been backward, therefore, to assume the high responsibility of revising and altering the books they have published, wherever alterations seem necessary. They have chosen to do this rather than tamely issue sentiments, which in their consciences they believe to be false or inconsistent with the purity of divine truth." That this is not a vain boast, they have proved by their 3d report of 1827; on the first page I find [Here Mr. Powel read another book which had been laid upon his desk] that "1,616,796 publications which added to those issued by the society in the two preceding years make a grand total of 3,741,341." Not satisfied, sir, with this vain-glorious display in their regular reports, re-published and circulated in their Magazines, they have appended a catalogue to one of their works wherein they have reiterated in stronger terms, if practicable, the great object of their association. [Here Mr. Powel again turning to Mr. Duncan said] will the gentleman receive this as a fact? Will he consider

their own statements as worthy of regard? Or will he contend, that in the assumption of the power to alter books, to change the *ideas* of the author they have contrived to make their advocate consider them possessed of authority to alter the vocabulary of the language which we use. If I were to call them dictators, I should be accused of injustice, yet they say in their catalogue, "while the committee feel the immense responsibility which they assume, in becoming *dictators to the consciences of thousands of immortal beings, on the great and all important subject of the welfare of their souls*; while they dread the consequences of uttering *forgeries*, or giving their sanction to the misrepresentation of the glorious truths of the gospel, they are not backward to become the responsible arbiters in these high points, rather than tamely issue sentiments which in their consciences they believe to be false or inconsistent with the purity of divine truth." They continue in the same page to assert, "in preparing works for the press, the utmost liberty is used with regard to whatever is re-published by them:" and "in changing even the *ideas*." They alter the arrangement, mutilate the work, and change the ideas, yet retain the name of the author, thus making established names and forced constructions of received doctrines, subservient to their dictatorial will.

We are told that the managers did not write the passage predicting that political influence which "in 10 years is to assume all the power of the country," and in 20 years is to turn us all out of our seats. We are told that it was written by a *clergyman*—is it on that account of less force? It has been urged that it was written by a *Connecticut* clergyman. The gentleman has forbore to make comment on this point; he exultingly exclaimed it was only the production of a Sunday school teacher; would he have us infer that it should therefore be rejected as futile and unworthy belief? No sir.



he will not venture to tell us this; he has told us much which I did not expect to hear; he has introduced an Episcopal Bishop with some irrelevant and harsh remarks, which I shall pass by as unworthy of my regard. I am concerned that my friend in his happy vein of sarcasm, has placed Dr. Ely in a ludicrous light; "poor" Dr. Ely as he calls him; heaven forbid that I should call him "*poor*," or compare him to "a scare-crow," or to "the Pope." [Here Mr. Powel read from the 3rd report of the Sunday School Union, May, 1827, page 17] "The annual report of the board of managers was then read by the Rev. Dr. Ely, by whom it was written." I will ask my colleague, is not Dr. Ely, by this passage, identified with the Sunday School Union, as the expounder of their views, as the writer of their report? [Here Mr. Powel read the following extracts from Dr. Ely's sermon:]

"In other words, our Presidents, Secretaries of the Government, Senators and other Representatives in Congress, Governors of States, Judges, State Legislators, Justices of the Peace, and City Magistrates, are just as much bound as any other persons in the U. States, to be *orthodox* in their faith."

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of Divine Revelation, ought to search the Scriptures, assent to the truth, profess faith in Christ, keep the Sabbath day holy to God, pray in private and in the domestic circle, attend on the public ministry of the word, be *baptized and celebrate the Lord's Supper*. \* \* \* \* The electors of these five classes of true christians, united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, *could govern every public election* in our country, without infringing in the least upon the charter of our civil liberties."

"The *Presbyterians* alone could bring *half a million of electors* into the field."

"I propose, fellow-citizens, a new sort of *union*, or, if you please, a *christian party in politics*, which I am exceedingly desirous all good men in our country should join."

"I am free to avow, that other things being equal, I would prefer for my magistrate, and judge, and ruler, a sound *Presbyterian*. \* \* \* \* It will be objected that my plan of a truly christian party in politics *will make hypocrites*. We are *not* answerable for their hypocrisy if it does."

We have seen, continued Mr. Powel, that a reverend and erudite gentleman, whose piety and good works might have been taken as guarantee against all danger of clerical violence or sectarian proscription, has boldly exposed the system of tactics, and has designated the modes of attack in which even he, so highly revered, so implicitly obeyed, would employ "the disciplined army where every one has a place, where every one knows his place," to exclude from "all the political power of our country," all men whose characters have not been formed by Sunday schools. If this gentleman, justly elevated by talents, so highly embellished by learning, and so much distinguished by religious sway, be so zealous as to consider ecclesiastical domination the dear object of his career, what may we not suspect, what ought we not to expect, from ignorant and bigotted satellites, radiating light and heat from a grand luminary, a "retrospective theologian," a Michaelian politician, soaring in regions of visionary philosophy, calling on half a million of followers to rally for the exclusion of all men who are not "*orthodox*," from the polls.

This reverend and meek christian, we have seen, is not merely an associate of the Sunday School Union—he is their organ—the person selected to compile their report—to read their re-

port—and, I have their own authority, to *write* their report: thus made the guide of the vast machine prepared to “*force out of circulation*” all works which they do not approve—to *force* upon “*schools of a different description*,” books which they have *mutilated*, still sanctioned by the authority of the original authors’ names, although perverted, and adapted to the tastes of those who are to be trained as implicit believers in that which the Christian pastor happens to deem the orthodox faith.

That the Managers of the Sunday School Union are full well impressed with the danger of *clerical* interference is sufficiently manifest from the clause in their constitution, which admits but laymen as members of their board, and that they apprehend the force of the arguments which such interference would inevitably adduce, in opposition to their prayer for a charter, is evident from the fact, that they have told you that all but laymen are excluded from their board. But it happens that notwithstanding the resolution they have evinced, the acumen they have displayed, the sagacity and determination with which all these movements are fraught, they have been seduced from their purpose by that good feeling—that christian acquiescence—that high degree of humility which religion imposes, and which her pastors can adroitly turn to any end which they deem good.

Have we not been told that “all the political power in the country, within ten or twenty years, shall be in the hands of persons whose characters have been formed at Sunday schools;” formed under the direction of those who can force out of circulation that of which they do not approve—of those who boldly assert that they will force into use that which they have mutilated, and have adapted to their own ends—of those who daringly declare that they are *dictators* to the consciences of thousands of immortal beings—of those whose organ utters anathemas

from the house of God, calling on his followers to form a “christian party in politics,” to be supported by half a million of followers—to establish ecclesiastical domination—the rites of baptism—the orthodox faith throughout the land.

Such consequences are to be apprehended, if we believe the predictions of the pious gentleman, and if we regard the prayer of the petitioners asking a charter, and the bill which they have prepared for our file, authorising them “for ever hereafter to hold all and all manner of lands, tenements and hereditaments,” without limitation of time or capital, but merely acquiescing in the limitation of monied income not to exceed \$10,000 per year.

We are told that no sectarian feeling can operate in the board of managers—that all persons may become contributors—may be made voters, and that no man is disqualified by his religious sentiments from participation in their concerns. Let it be admitted that there is no test at this time in force. But has not their reporter—the accomplished and frank expounder of their views, the Reverend gentleman told us, from the pulpit, in the house of God, that he would marshal his forces,—that he would call on half a million of followers to proscribe, exclude from the highest to the lowest civil offices those who had not been “baptised”—who are not orthodox in their faith—“those who are not Presbyterians.” Can it be believed that this gentleman whose character stands so deservedly high for steadiness of purpose, would say that which he did not mean to be seriously received, that having said it, he would not act upon it, or that he acting upon it would disregard the means which we have been told would in ten years give effect to the great end? Would he, in his pious endeavours to do that which he conscientiously thinks right, forbear to apply his eloquence? Would he not marshal his forces to exclude from the list of agents, if not from the board of managers, all those whose creed, whose



purposes and whose objects were not consistent with his own?

But, sir, how is the fact? A reverend gentleman has already been employed with a large salary "to take the field," a missionary fund has been established, collected from the auxiliary schools connected with the vast machine.

A grand system of proselytism has been formed—rules are given for the modes of attack upon the old and the young—"the hour of affliction, the moments of despair," are pointed out as fit occasions to grasp the victims of sectarian zeal.

I shall be forgiven, I trust, by them, if in obedience to my oath to defend the constitution, I oppose a deliberate plan to exclude in ten or twenty years, any set of men, whether educated or uneducated, whether "orthodox" or heterodox, from the political power of the country; a plan avowedly to operate in destroying the freedom of the press—in fact to establish ecclesiastical domination throughout the land.

*For the Reformer.*

Who can fathom the depths of human ingenuity, or scan the extent of priestly invention for supporting the various systems of modern christianity over which they have clerical control? In the "Reformer" for February, 1828, stands an article headed, "A religious ball," which was held in a village in New York, for the benefit of one of the "watchmen on the walls of Zion." This novel scheme for collecting money for the reverend minister, according to the account there given, was performed by the pious exercises of fiddling, dancing, and playing at cards. No doubt but the reverend gentleman will, in gratitude, reward the laudable zeal of his flock for his increase of wealth, by using his best exertions to suppress all the vice, and to promote all the virtue which they shall desire.

This pious act, with an account some time ago of a petition having been presented to one of the legisla-

tures of the Union, praying for a law to authorise a lottery for the building a meeting house, manifests in the actors a zeal for modern sectarian divinity, perhaps not exceeded in the ages of Jesuitical prosperity.

After witnessing these two very singular examples of collecting money for the "Lord's treasury," (the clergy) and then adding to them the numerous other money traps, composed of societies of various names, as Bible, education, missionary, &c. &c. with a concatenation of others; together with hundreds of holy beggars, or rather *duns*, spread over the nation demanding cash for religious uses; shall we think it strange, seeing their thirst for gold is so intense, to hear, not only of religious balls, lotteries, &c. but also of holy horse races, and heavenly card tables, with every other species of gambling having been instituted, sanctified, and set apart for the educating of young men for the ministry, and for supporting them after they have been so manufactured?

And is it by the preaching of such money lovers as these, that the heathen world is to be converted to christianity, and the "moral wastes" of our own country replenished with the "bread of life"? And are these to be the principal agents in bringing about the great millennial day? This, it seems, is the grand object professed; and for this are all the countless springs of money catching kept in constant operation from one end of the continent to the other. I have often thought that if our dandied priests of the day, should fail in their attempts to convert the world to the christian religion, as they certainly will, that they will contrive to make things fit their purposes by converting the christian religion to the world; and this, I presume, they have nearly accomplished, as there appears to be but little difference, if any, between thousands of modern professors and others, in their attachments and conformities to it. Wealth, pomp, and worldly splendor, seem to be but too

generally, the pinnacle at which both priest and people aspire; and if a millennium of these could be fully brought about in the world, it would doubtless be a day of feasting and frolic to all our man-made, self-called, and money-loving clergy. Their ambition for exercising dominion over the laity would then be fully gratified; an unmolested access to their purses at all times be had; and their cringing flocks bowing with unlimited submission to their imperious dictation, would be a millennial felicity paramount to their highest wishes. What an important order of men our popular clergy must be in their own estimation, that they arrogate to themselves the authority of being dictators to the world; nor are they less so in the estimation of thousands upon thousands of others, who lavish out their cash for manufacturing them by hordes, adding to their aggrandizement, implicitly obeying their mandates, and otherwise honouring them almost to adoration. The first I consider to be a daring insult offered to the understandings and common sense of the people; and the second, an undeniable evidence of their laboring under the influence of a most fatal and popular delusion. I acknowledge the utility of the gospel ministry, fully believing it to be a divine appointment—that the primitive ambassadors of Christ “spoke as they were moved by the Holy Ghost;” and I also believe that all the true ministers of the Redeemer in every age since, have acted in their ministrations under the same divine authority; but a man-made, or self-inspired preacher is utterly unknown to the gospel plan of salvation, a nuisance to the community, and a curse to the human race. Bear witness ye nations of Christendom, at home and abroad, to the increase of crime\*—murders, robberies, drunken-

ness, avarice, frauds, pride, and every other vice, in full proportion to the increase of such a priesthood. Man-made preachers may answer for sectarian purposes—they may promote revivals of profession, make proselytes to their orthodox creeds, deliver their studied sermons, and perform all the other mechanical parts of their empty devotions, and yet not a single vestige of that worship which is to be performed in spirit and in truth, be contained in any part of the farcical performance. But as if the public in general had surrendered their judgments and their all into the hands of the clergy, they lavish their money with profusion to hire priests to be their pilots to paradise, as *Micah* did the Levite, who afterwards deserted him for a *louder call*, made him by the Danites.

Fellow-citizens of America! consider on these things, and reflect. Compare your proceedings herein with the proceedings of the people of other nations. They were once free, as you now are—they were blessed with the Sacred Scriptures to read and meditate on at pleasure, pointing out to them the simple way to everlasting life; but this did not satisfy them. They began to listen to men-made preachers, and from their flourishes of oratory, they caught the unhallowed distemper of “itching ears,” and hired priests by multitudes to be their spiritual guides, who, when they had got the staff of power fairly in their hands, soon considered their employers too ignorant to be trusted with the Scriptures in their hands, took them from the laity, and in their stead furnished them with their own sectarian compositions, to be their orthodox rules of faith and practice. Millions in christendom, fellow-citizens, are in this very unfavourable predicament, through the circumventing artifices of priestcraft; and as human nature is the same in all countries and among all sorts of people, the call to a serious and candid consideration of what you are doing in this matter, is certainly imperious.

\* It has been calculated that during nine years previous to Dec. 1825, the augmentation of crime in England was five times as great as the advance of population in the same period.—*New England Galaxy*.



Your civil liberties are a boon, which, if taken from you, would be an incalculable loss; but if you lose your religious liberties, you lose your all, and are subjected to the worst of tyrannies that ever disgraced the earth. Remember then, before it be too late, that you are now in possession of the Holy Scriptures, which are able, thro' faith in Christ Jesus, to make you wise unto salvation, without the help of a hireling priesthood. The doctrines of the New Testament are plain and simple in every thing appertaining to faith and practice, and easily comprehended by the weakest capacity—so that you have no need of employing swarms of idle drones, fops, dandies, and oppressors, as they come to hand, to tell you once a week or oftener, the way to heaven, when, in all likelihood, they are utter strangers to it themselves. If the *sheep* would universally withhold their *fleeces*, the world would soon be rid of a venal priesthood, so that what little preaching there would then be, would probably be like the preaching of Paul,—“in demonstration of the spirit and of power”—“turning men from darkness to light, and from the power of Satan unto God.”

#### A WELL-WISHER TO MAN.

[From the Berean.]

“Blessed are ye, when men shall hate and when they shall *separate you from their company*—and shall reproach you—and cast out your name as evil for the son of man's sake.” *Luke vi. 22.*

No reformation was ever effected on the ground of christian principle, without opposition. To account for the zeal uniformly displayed in support of corrupt systems, requires only a little insight into those principles which govern human actions. The most conspicuous of these is the *love of power*. Were it not for this potent principle, how weak would have been the demonstrations of Luther and his co-adjutors. If their labours had been calculated to increase the authority of the Romish See, the Pope would have joined the

Reformers, and Luther would have been canonized! The conduct of Henry VIII. corroborates this opinion.—Though a papist himself, and a royal “Defender of the Faith,” he favoured the Reformers because it augmented his own authority, though at the expence of the Pope! George Fox and his friends were opposed with singular violence—and the reason is obvious:—the Quaker principle struck at the root of a hireling priesthood. If it had universally prevailed, the whole host of Archbishops, Bishops, Deans, Prebends, Canons, Archdeacons, Rectors, &c. &c. must have descended to the level of the poor parishioner—they would have lost their *splendid titles* and instead of living in affluence on the labours of others, must have borne a part of the public burden. It was upon this same ground that the chief Priests and Pharisees resisted Christ.

The leading opposers of every Reformation have acted on the same selfish principles, and in order to strengthen their hands have enlisted in the quarrel all the superstition and bigotry within the range of their influence. They have raised the cry of Heresy, Infidelity, Deism, &c. They have persuaded the people that the Church was in danger—and even Christianity itself at stake, whilst, at the same time, nothing was in danger but their own private interests, nothing at stake but their unrighteous authority. But Bigotry is deaf to the voice of reason, it has no eyes to see its own weakness, or the virtues of its victim. The crime of Heresy involves the interest of its opponent, and is therefore too enormous to be palliated or endured. And we find by the records of authentic history, that in every country where the civil authority was subservient to the Ecclesiastical, the poor heretic has been forced to renounce his religion, or suffer for his faith.

\* The cruelties of the Orthodox in the reign of Queen Mary from the year 1555 to 1558, were exhibited in every part of England, and even in Wales,

and the Isle of Guernsey. This gave the remotest inhabitants of the kingdom a practical illustration of the nature of Orthodoxy. The absurdity of its pretensions had been gradually unfolded since the year 1360; when the memorable John Wickliffe, began to expose its true character. The theory and practice of its supporters being now pretty well understood, the force of truth, and a sense of their danger, roused the people into action. The enormities and sufferings of that period, left an impression on the public mind, which has never been forgotten, and will never be obliterated, while the page of history remains faithful to its charge.

Thus by its own measures, the monster of Persecution was crippled; but not slain. Its horns were blunted, but not broken. The world was not yet so enlightened as to perceive that coercion to enforce opinions was inconsistent with the holy principles of Christianity. In the reigns of Elizabeth, James I. Charles I. Cromwell, and Charles II. it lived in considerable vigour; but the fires of Smithfield were never again lighted, except in two or three instances, under the arbitrary government of the virgin Queen! After the accession of William and Mary, the Orthodox were deprived of the use even of the dungeon, rack and gibbet.

#### CLERICAL DENUNCIATIONS.

We learn from a correspondent in Frederick county, Maryland, that a Mr. Bossler in that part of the country has lately been signalizing himself as a strenuous advocate for all the modern schemes of the day, and denouncing as deists, atheists, &c. those who are conscientiously opposed to these fashionable and anti-christian projects, professing to build up the kingdom of Christ. We have long been convinced that such men are wholly destitute of any true religion, but are seeking the praise and honour of this world instead of that which cometh from God only. And the time has arrived when

people must open their eyes to see through the schemes and designs of these men, and no longer give them support, or all true christianity will be destroyed out of the land, and we shall lose our civil and religious liberties besides. We will here give a sketch of Mr. Bossler's proceedings in the words of our correspondent, who is one of the most approved school teachers and worthy citizens in that part of the country, and who appears to have been singled out as the particular object of this Mr. Bossler's vengeance, because he had too much honesty and sincerity, and too great a regard for the interests of true christianity to aid and encourage such measures and schemes as are directly calculated to degrade and destroy it.

"There is a minister of the name of David Bossler, living in Emmetsburg, and has charge of a congregation in this neighbourhood, who has lately shown his displeasure towards all who are not in favor of Sunday schools, tract societies, Bible societies, and all the various other money schemes in operation at the present day; but his denunciations were, as I believe, particularly intended for me. The circumstances are as follow:—About five weeks ago, I was informed by several of his congregation, that Mr. Bossler would hold a prayer meeting at the new school house that evening. I received the information as an invitation, and accordingly attended. When I got there, I found a good many assembled, and many more came after my arrival. Mr. Bossler gave out a hymn, went to prayer, and, contrary to my expectation, took a text and preached. His subject was,—'Go ye into all the world, and preach the Gospel unto every creature.' In his whole discourse he was very incoherent, calling those who differ from him, or who are opposed to the fashionable religious schemes of the present time, deists, atheists, and half intelligent philosophers, &c. He spoke of the great utility of Bible societies, tract societies, Sunday schools, and at last of theological seminaries. He was very severe on those who say the art of preaching should not be learned in these institutions. He said that some think the sermons should be shaken out of the coat sleeve, &c. It was useless, he said, for a man to expect the gift by folding the hands and kneeling down and praying; for he



that depends on prayer, said he, depends upon a broken staff. He seemed to be particularly dissatisfied that some should be of the opinion that preachers should not have salaries for preaching; and said it was *avarice* that caused them to believe so. He said if people would not live so high, if they would not spend so much at places of amusement, and would use less *tobacco*, they might spare something to give to missionaries. Then he addressed himself more particularly to his congregation, and said that he spoke this not for himself, for they did support him, and then added, you must support me, it is your duty to support me. In this manner he endeavoured to edify his congregation.

"But now comes his denunciation, which I have reason to believe was intended for me. He began to charge his hearers to mark him who is opposed to the institutions he had been speaking of, (carefully speaking in the third person singular) and not to have any communion with him, nor to listen to what he might say—He told them such a one was a *deceiver*, a *child of hell*, a *child of the devil*. He gave a solemn warning, and begged his hearers for *God's sake* not to support him, not to *assist him*, nor *help to keep him upright* (in business I suppose.) He frankly told his audience if they would *support him* they would go to *hell*, &c. Now my friend, pause and consider what such a man would do if he had the power. Fully believing that he meant me, I went the next morning to the house where he staid over night, (but although nearly eight o'clock, the self-denying apostle was yet in bed) in order to ask an explanation of his conduct. Time did not permit me to wait his getting up, I told his landlord my errand. After this, I sent him a letter, stating, that it seemed to have been his plan to get me to his meeting, and instead of a blessing to give me a true popish cursing; that if his audience would obey his injunctions, it would bring to want an innocent family whom I have to maintain; that no protestant minister could be guilty of such conduct, except one that would be willing to kindle the fire at Smithfield, and to consign a Servetus to the flames. I requested of him to clear himself of this charge, or to give reason for his treating me in this manner; and informed him if he refused to do the one or the other, I would make his conduct known through the medium of a public paper. About ten days ago he was at this place again, and sent for me in order to have some conversation with me; but being yet engaged in my

school, and considering myself to be the party aggrieved, I refused, but requested him to come to me, that I would be at leisure in half an hour, and would have a separate room warmed to receive him; but it appears he thought it beneath his dignity to come."

These missionary men and zealots for promoting the cause of Christ by the aid of money, would soon give the people of this country some very striking specimens of their charity and benevolence, if they could once get the secular power under their control; and they are in a much fairer way to accomplish this than most people are aware. Their efforts and success have been nearly doubled every year for some time past, while the impression of many is that they are on the wane, and that no danger is to be apprehended from any thing they can do. We have not held out any such flattering prospects; we have long seen our real danger; and unless there be a more general expression of disapprobation against the schemes of the clergy, and support is withheld from them, ere long the time for arresting their progress will be past. An Editor justly remarks: "From the days of the Apostles to the present time, we believe history does not record so obstinate a struggle for ecclesiastical ascendancy as is now exhibited in the United States."

When it is considered that the clergy have obtained an ascendancy in a greater or less degree in every other country in the world but this, and that the design for attaining it in this country is prosecuted with a zeal and activity which have no parallel in the history of any nation, what reason have we to expect we shall escape its blighting and direful effects. The political consequence and influence which the clergy have already acquired in this country, is much greater than is generally supposed. It will be seen and felt when their measures are opposed, as they have lately been in the Senate of this State. The numerous wheels that will be put in motion to retrieve

any temporary defeat, and ultimately accomplish their object, will soon convince the public that it is no common foe with which they have to contend. For our own part we shall be much mistaken if they do not yet succeed in obtaining an act of incorporation for their Sunday School Union in this State. But whether they obtain this or not, the business the clergy are now engaged in will steadily march forward till the people withdraw from their schemes, and stop giving their money to them; and the clergy have too many societies organized, too many agents and hands employed, and too much ascendancy over the minds of the people, for this to take place to any considerable extent, unless the people are more clearly sensible of their danger, and have a greater dread of clerical supremacy and priestly domination in this country than they now appear to have. It certainly becomes every one that has any regard to true christianity, and to the rights and liberties we now enjoy, to withhold his aid and countenance from every scheme and institution, however plausible, that has been got up by the clergy to extend their influence, obtain funds, and augment their power. The Gospel condemns all such practices, and they can have no other tendency but to destroy the religion of the gospel, enslave the minds of the people, and establish an ecclesiastical hierarchy on the ruins of our civil and religious liberties.

We are prevented for want of room from giving some instances of the additional efforts which have lately been put forth, in *resolves* to establish Tract Societies in this State and Delaware, and Sunday Schools connected with the *American Sunday School Union* in other places. We copy the following, however, as a specimen of numerous other articles of a similar description that might be given.

[From the *Philadelphian*, a Presbyterian paper, printed in this city.]

#### "IMPORTANT TRACT RESOLUTION.

"The Board of Managers of the Phila-

delphia Branch Tract Society, [*auxiliary to the American or "National" Tract Society*]\*] encouraged by their past and almost unexpected successes, and inspired by the spirit of the times, on Wednesday last adopted unanimously the following resolution:

'*Resolved*, That, with reliance on divine aid, we will form in every inhabited township, and in every congregation that will give permission in the States of Pennsylvania and Delaware, an Auxiliary Tract Society previous to the first of January 1830.'

"This undertaking, a few brief months since, would have been considered as savouring of the spirit of Quixotic adventure; but the recent exhibitions of what can be done by towns, counties, and states, in sending the word of life to the destitute, when 'the people have a mind to work,' place it within the limits of the most sober and rational calculation. The work will doubtless be accomplished in Delaware with much comparative ease and expedition—in Pennsylvania with some pains-taking and expense. Two or three energetic travelling agents however can perform the labour, and the necessary gold and silver will be forthcoming when required. Synods, Presbyteries, Classes, and all other ecclesiastical Judicatories, will lend their aid, and individual churches will anticipate in many cases the messengers of the Branch."

During the last year the receipts of the American Education Society for training up young men for the priesthood, have amounted to 35,000 dollars.

The interesting letter from Pasquetank county, N. C. has been received, but we regret our not seeing the person to whom the letter was entrusted, that we might comply with the request contained in it. We wish the writer to favor us with another letter, and inform us to what post office we can direct a letter to him.

\* The Tracts sold by the American or National Society, the last year, amounted to upwards of 32,000 dollars, and the whole receipts of this society for the same period, amounted to 45,134 dollars.

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